

BRIEF
OBSERVATIONS
ON A
PAMPHLET,
INTITLED
The HISTORY of Modern
Enthusiasm, from the REFORMATION to
the present TIMES;
So far as relates to the PEOPLE called
QUAKERES.

By JOHN LEWIS.

Blessed are ye when Men shall revile you, &c.
Mat. v. 11.

L O N D O N :

Printed by LUKE HINDE, at the Bible
in George-yard, Lombard-street, 1759,

БЯГЕ

1578

4534

ОБСЕРВАТОРИЯ

на

ТЕЛЕСКОПИЧЕСКОЙ

СЛУЖБЫ

THE HISTORY OF MONTGOMERY

Experiments from the Recollection

of the Belgrave Times;

So far as relates to the Paper called

ГУАНКЭ

By JOHN LEWIS

Printed in the paper made in the

Year A.D. 1750

САНДОВА

Printed by LUCAS HINDE, as to the Title

in Gloucester, Tempore Regis, 1750.



PREFACE.

KIND READER,

A Pamphlet, intituled The History of Modern Enthusiasm, &c. the second Edition, printed in 1757, having lately fallen accidentally into my Hands; the Consideration thereof, so far as relates to the People called Quakers, engaged my Attention. It is not Ambition to see my Name in Print, that induces me to crave thy serious Perusal of the following Lines, but a real Concern to see my Country-men, particularly the rising Generation, so grossly imposed upon, by one who no Doubt professes himself a Minister of the Gospel; but what Sort, I submit to the impartial Reader, when in Page 21 of his Preface, after mentioning the Happiness of the Protestant Churches abroad, their being free from these Fars, Discords and Divisions, that are the Result of so many different Sectaries tollerated in this Kingdom, he says, 'There is never a Dissenter that dares lift up his Head in the established Churches of Sweden and Denmark.'

I shall make no Comment upon this Assertion; it does, I think, plainly manifest the Disposition of the Author: But, after acknowledging my

Thankfulness to Almighty God, and Gratitude to the Government, under whom we enjoy our Religious and Civil Liberties, which ought to be highly prized by all Men, I recommend my Reader to the Guidance of the Grace of God, in the grand Concerns of his immortal Soul, that he thereby may become wise unto Salvation, which is my sincere Desire.

I might have been much more copious in Extracts from our Friends Writings, as well as from many other Texts of Scripture, and many more Collects of the Church of England, and Quotations from her most approved Writers, in Support of the Necessity of Inspiration, or the inward Revelation of the holy Spirit, in order to teach the Things of God savingly and effectually, but have endeavour'd to be as brief as I well could, without doing Injury to my present Design, which was to prevent the Honest and Sincere from being imposed upon, and deceived by the bold, but groundless, Assertions of the present Author. And I would entreat the Reader, seriously to weigh and consider the said Quotations, which are mostly collected out of the holy Scriptures, from approved Authors of the Church of England, and out of their own Publick Service.

*Haverfordwest, 21st of the
12th Month, called De-
cember, 1758.*

JOHN LEWIS.

BRIEF

S A

Observations, &c.

THE Author of a Pamphlet, intituled
The History of modern Enthusiasm, &c.
does therein pretend to give the Pub-
lick an Account of the Rise and Origin of the
People called *Quakers*, in Language very un-
becoming the Character he assumes, and which
he easily might have done with more Candour
and Truth, had his Prejudice, not to say his
Malice, permitted him; he treats them in a
very unchristian Manner, using sundry un-
becoming Terms, such as *Upstart Sect, &c.* pag. 85,
in which he seems to have a fertile Invention;
and renders an Account of their religious
Tenets out of the Books of their Adversaries,
such as *Lesley, Cotton Mather, &c.* (whose
Malice, Envy, and gross Imposition on the
Publick, have long since been laid open to the
World) or any other Author he thinks to his
Purpose, how false soever; who by curtailing
Passages out of our approved Writers, or, like
him, perverting the plain Sense of such Passages,
have endeavour'd to render us *Heterodox*; which
true Charity would have obliged them to place
the most favourable Construction upon.

Such

Such Method of treating a *Christian Society* will but terminate to his Shame, when well-disposed Persons, who are willing to be informed for themselves, shall have Recourse to Variety of Tracts that are extant, relating to our Faith and Practice, so that there seems to be nothing new to offer ; for we always were, and still are, willing to subject our religious Principles to the strictest Examination, being convinced, that Truth will ever appear the brighter, for being inspected or searched into.

It is with no small degree of Reluctance, that I have undertook to put Pen to Paper on this Occasion ; for which Reason, I shall with all Brevity just observe, his unbecoming and scurrilous Manner of treating all who dissent from him, and that those ridiculous Assertions of his, in relation to the *Quakers*, are Calumnies and gross Untruths, that ought long since to have been buried in Oblivion, being too stale to be of any Service to his Cause ; most of which, upon Examination, will be found to be the Work of his famous Predecessor, as well as favourite Author, * *Lesley*, whose scandalous

* *Charles Lesley*, a nonjuring *Jacobite*, was well known about sixty Years ago, not so much for his being either *Learned* or *Reverend*, as this Author often calls him, as for his Virulence against Dissenters of all Denominations, and for his open and avowed Disaffection to the *Protestant Succession* in the House of *Hanover*. He likewise was said to be the

dalous Imposition on the Publick has long since, in the Esteem of others, been sufficiently detected by the Authors of *The Switch for the Snake*.

I should not at this Time have esteemed any Thing he has advanced worthy my Notice, had he not attempted to impose on the World, by representing us as *Enthusiasts* in the worst Sense of the Word ; which we must surely be, if what the Vicar faith is true, ‘ That what we ‘ mean by the Light within, may either be the ‘ Effect of Melancholy or Enthusiasm ; yea, ‘ or sometimes the Suggestion of an evil Spirit.’ See his Book, pag. 79.

This unchristian Method of representing us to the Publick, many of whom I was afraid might (according to what my noted Author says in his *Preface*, pag. 8.) look upon our Silence for

the Author of a Scheme to unite the *Papists* and *Protestants*, by making such Concessions to the former, as hardly any but a *Papist* could do ; which sufficiently declared his Principles. As to his Book, called *The Snake in the Grass*, wrote against the *Quakers*, it was fully answer'd by *Joseph Wyeth* in the Year 1699, and his Falsity and Malice against them properly exposed therein ; the Book was intituled, *A Switch for the Snake in the Grass* ; to which we never heard he made any Reply. The said Book, called *The Snake*, was likewise answered, in great Part, by *Daniel Philips*, in his *Vindicia Veritatis* ; and in the Year 1732, by *Joseph Beffe*, in his *Answer to Patrick Smith*.

for Consent, induced me to contribute my Mite, in as concise a Manner as I possibly could, to expose his fallacious Performance,

First, By setting forth, out of approved Authors among ourselves, what kind of *Enthusiasm*, or *Inspiration*, or *immediate Revelation*, we own, and what we reject.

Secondly, I shall offer a few Scripture Texts in Support thereof.

Thirdly and *lastly*, A few Collects of the National Church, together with the Sentiments of her most eminent Writers on that Subject ; all which is humbly recommended to the serious Perusal of the sober Enquirer after divine Truths.

How far the learned Vicar may boast of his Performance I know not, but I find he confesses he has already been censured, for manifesting a Bitterness of Spirit not of late to be equalled ; nor can I observe in him any Marks of that *Christian Virtue* called **C H A R I T Y**, without which, all our Performances *are but as sounding Brass, or a tinkling Cymbal*, 1 Cor. xiii. 1. Of quite different Sentiments, concerning us, was the judicious and learned Judge *Hale*, when our Principles were not so well known, nor esteemed, as now ; ‘ The *Quakers*, ‘ (saith he) take away some Singularities, the ‘ Men are as other Men ; some indeed very ‘ sober,

‘ sober, honest, plain-hearted Men, and sound
 ‘ in most, if not in all the important Doctrines
 ‘ and Practices of Christianity.’ *Nature of true
 Religion*, pag. 15. 1684.

First; Now I proceed to the Sentiments of
 some of our approved Authors on *Inspiration*,
 or *immediate Revelation*, setting forth what In-
 spiration we own, and what reject.

‘ I know the monstrous Conceit some have
 ‘ of our Meaning by *Revelation*, fancying we
 ‘ understand whimsical Raptures, strange and
 ‘ prodigious Trances; but such imagine evil of
 ‘ Things they know not: We disclaim any
 ‘ Share or Interest in those vain Whimsies and
 ‘ idle Intoxications, professing our Revelation
 ‘ to be a solid and necessary Discovery from
 ‘ the Lord, of those Things that do import
 ‘ and concern our daily Condition, in reference
 ‘ to the Honour which is due to him, and
 ‘ Care owing to our own Souls.’ *W. Penn’s
 Serious Apology*, pag. 87. 1671.

‘ We distinguish betwixt a Revelation of a
 ‘ new Gospel, and new Doctrines, and a new
 ‘ Revelation of the good old Gospel and Doc-
 ‘ trines; the last we plead for, but the first we
 ‘ utterly deny.’ *R. Barclay’s Apology*, pag. 91.

‘ We distinguish of immediate Revelation,
 ‘ and say ’tis two-fold, either in Kind or
 B ‘ Degree;

'Degree ; now tho' we believe the immediate
 'Revelation which we have, is from the same
 'holy Spirit that opened in the Prophets and
 'Apostles, and them that gave forth the holy
 'Scriptures ; yet we do not say, it is the same
 'Revelation for Degree which they had, but
 'that it is the same for Kind. *Secondly*, We do
 'not plead for any new Gospel, Faith or Doc-
 'trine, in Opposition to or different from that
 'which Christ and his holy Prophets and
 'Apostles taught, and is recorded in the Scrip-
 'tures of Truth, but for the Revelation of that
 'which they taught, and is therein recorded.'
R. Claridge's Lux Evangelica, pag. 84.

'The Revelation which we own, is the
 'Discovery or Illumination of the Light and
 'Spirit of God, relating to those Things that
 'properly and immediately concern the daily
 'Information and Satisfaction of our Souls,
 'in the Way of our Duty to God and our
 'Neighbour.' *Fuller's Reply to Boyse*, Sect. 3.
 pag. 40.

'We renounce all fantastical and whimsical
 'Intoxications, or any Pretence to the Revela-
 'tion of new Matter, Gospel, Faith or Doc-
 'trine, in Opposition to or different from that
 'which our Saviour, his holy Prophets and
 'Apostles taught, and is recorded in the Scrip-
 'tures of Truth. *Ibid.*'

Secondly,

• *Secondly, Some Scripture Texts in Support of Divine Inspiration.*

‘ But there is a Spirit in Man ; and the Inspiration of the Almighty giveth them an Understanding. *Job xxxii. 8.*

‘ That was the true Light, which lighteth every Man that cometh into the World. *John i. 9.*

‘ But the Manifestation of the Spirit, is given to every Man to profit withal. *1 Cor. xii. 7.*

‘ That which may be known of God, is manifest in them ; for God hath shewed it unto them. *Rom. i. 19.*

‘ For the Grace of God that bringeth Salvation, hath appeared to all Men ; teaching us, that denying Ungodliness, and worldly Lusts, we should live soberly, righteously, and godly in this present World, looking for that blessed Hope, and the glorious Appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a peculiar People, zealous of good Works. These Things speak and exhort, and rebuke with all Authority. Let no Man despise thee. *Titus ii. 11, 12, 13, 14, 15.*

‘ No Man knoweth the Son but the Father :
 ‘ Neither Knoweth any Man the Father save
 ‘ the Son, and he to whomsoever the Son will
 ‘ reveal him. *Mat. xi. 27.*

‘ No Man can say that Jesus is the Lord,
 ‘ but by the holy Ghost. *1 Cor. xii. 3.*

‘ But ye are not in the Flesh, but in the
 ‘ Spirit, if so be that the Spirit of God dwell
 ‘ in you. Now if any Man have not the Spirit
 ‘ of Christ, he is none of his.—But if the Spirit
 ‘ of him that raised up Jesus from the Dead,
 ‘ dwell in you ; he that raised up Christ from
 ‘ the Dead, shall also quicken your mortal
 ‘ Bodies, by his Spirit that dwelleth in you.—
 ‘ The Spirit itself beareth Witness with our
 ‘ Spirit, that we are the Children of God.
Rom. viii. 9—11—16.

‘ But God hath revealed them unto us by
 ‘ his Spirit : For the Spirit searcheth all Things,
 ‘ yea, the deep Things of God. For what
 ‘ Man knoweth the Things of a Man, save the
 ‘ Spirit of Man which is in him ? Even so
 ‘ the Things of God knoweth no Man, but
 ‘ the Spirit of God. Now we have received
 ‘ not the Spirit of the World, but the Spirit
 ‘ which is of God ; that we might know the
 ‘ Things that are given us of God. *1 Cor. ii.
 10, 11, 12.*

‘ But

‘ But ye have an Unction from the holy One, and ye know all Things. — But the Anointing which ye have received of him, abideth in you : And ye need not that any Man teach you ; but, as the same Anointing teacheth you of all Things, and is Truth, and is no Lie. *1 John ii. 20—27.*

‘ And hereby we know that he abideth in us, by the Spirit which he hath given us. — Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. *1 John iii. 24. and iv. 13.*

‘ God who commanded Light to shine out of Darkness, hath shined into our Hearts, to give the Light of the Knowledge of the Glory of God, in the Face of Jesus Christ. But we have this Treasure in earthen Vessels. *2 Cor. iv. 6, 7.*

‘ Thou gavest also thy good Spirit to instruct them. *Nehe. ix. 20.*

‘ I will put my Law in their inward Parts, and write it in their Hearts, and will be their God, and they shall be my People. And they shall teach no more every Man his Neighbour, and every Man his Brother, saying, Know the Lord : For they shall all know me, from the least of them to the greatest of them, saith the Lord. *Jer. xxxi. 33, 34.*

‘ I will

'I will put my Spirit within you, and cause you to walk in my Statutes.' *Ezek. xxxvi. 27.*

It is manifest to all unprejudiced Persons, that infinite Wisdom has not left us to ourselves, but that he is near us, during the Day of our Visitation, to teach and instruct us by his Grace and holy Spirit, what we should avoid, and what we should come up in the Practice of, agreeable to the afore-mentioned Passages of the Apostle in his Epistle to *Titus*. How far the Author of the *Modern History*, or any others, may think proper to despise the Exhortation of the inspired Penman, well merits Consideration.

Thirdly, and lastly, Some Collects of the National Church; to which are added, the Sentiments of some of her most eminent Writers on that Head.

First Collect in the Communion Service. ' Almighty God, unto whom all Hearts be open, all Desires known, and from whom no Secrets are hid, cleanse the Thoughts of our Hearts by the Inspiration of thy holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name.'

Coll. for the fifth Sunday after Easter. 'Lord, from whom all good Things do come, grant to us thy humble Servants, that by thy holy

‘ *holy Inspiration* we may think those Things
‘ that be good.’

A Prayer for the Clergy and People. ‘ Send
‘ down upon our Bishops, and Curates, and all
‘ Congregations committed to their Charge, the
‘ healthful Spirit of *thy Grace*.’

A Prayer for all Conditions of Men. ‘ More
‘ especially we pray thee for the good Estate of
‘ the Catholick Church, that it may be so
‘ guided and governed by *thy good Spirit*.’

St. Stephen’s Day. ‘ And being *filled with*
‘ the *holy Ghost*, may learn to love and bless
‘ those who persecute us, &c.’

Quinquagesima Sunday. ‘ Send *thy holy Ghost*,
‘ and pour into our Hearts.’

Good Friday 2d Coll. ‘ Almighty and ever-
‘ lasting God, by *whose Spirit* the whole Body
‘ of the Church is governed and sanctified.’

Whitsunday. ‘ God, who as at this Time
‘ didst teach the Hearts of thy faithful People,
‘ by the sending to them the Light of *thy holy*
‘ *Spirit*; grant us by the same *Spirit*.’

Ninth Sunday after Trinity. ‘ Grant to us,
‘ Lord, we beseech thee, *the Spirit* to think and
‘ do always such Things as be rightful.

Nineteenth Sunday after Trinity. ‘ Mercifully
‘ grant, that thy holy Spirit may in all Things
‘ direct and rule our Hearts.’

Article 13. ‘ Works done before the Grace
‘ of Christ, and the *Inspiration* of his Spirit,
‘ are not pleasing to God.’

The Litany. ‘ That it may please thee to illu-
‘ minate all Bishops, Priests and Deacons, &c.’

In the Ordination for Priests, &c. The Bishop having acquainted the Persons who are to be Ordained, of the great Excellence and Dignity of their Office, and their Insufficiency for it of themselves, Power and Ability being given them of *God alone*, thus bespeaks them : ‘ Therefore ye see how ye ought and have Need earnestly to pray for *his holy Spirit*.—Adding, ‘ We have good Hope, that you will continually pray for the *heavenly Assistance* of the holy Ghost from God the Father, by the Mediation of our only Mediator and Saviour Jesus Christ, that by daily reading and weighing of the Scriptures, ye may so wax riper and stronger in your Ministry.’—After which, the Bishop puts several Questions, to which they are severally to answer.—Then the Congregation are desired, secretly in their Prayers to make humble Supplication to God, for the foresaid Things ; for the which Prayer, there shall be *a certain Space of Silence*.—Then the Bishop prays, and among other Expressions
‘ faith,

faith, ' Almighty and heavenly Father, — We
 ' humbly beseech thee, — That we may daily
 ' increase and go forward in the Knowledge
 ' and Faith of thee and thy Son, by *the holy*
 ' *Spirit.*' — Which when ended, the Bishop,
 with the Priests present, shall lay their Hands
 severally upon the Head of every one that re-
 ceiveth Orders, the Receivers humbly kneeling
 upon their Knees, and the Bishop saying,
RECEIVE THE HOLY GHOST.

Archbishop USHER. ' It is required that we
 ' have the *Spirit of God*, as well to open our
 ' Eyes to see the Light, as to seal up fully to
 ' our Hearts the Truth which we see with
 ' our Eyes; for the same holy Spirit that
 ' inspired the Scripture, (1 Cor. ii. 10. and
 ' xiv. 37. Ephes. i. 13.) inclineth the Hearts
 ' of God's Children to believe what is revealed
 ' in them, beyond all Reasons and Arguments,
 ' that these are the Scriptures of God'. *Sum*
and Substance of the Christian Religion, pag. 11,
 12. 6th Edit.

' The Testimony of God's Spirit in the
 ' Hearts of his Faithful, is greater than any
 ' human Perswasions grounded upon Reason,
 ' or Witnesses of Men.' *Ibid.* pag. 12.

Bishop JEWEL. ' Flesh and Blood is not able
 ' to understand the holy Will of God, with-
 ' out *special Revelation*; therefore Christ gave
 ' Thanks unto his Father, for that he had *re-*
vealed

' vealed his Secrets to the little Ones, *Mat. xi.*
 ' and likewise opened the Hearts of his Dis-
 ' ciples, that they might understand the Scrip-
 ' tures, *Luke xxiv. 45.* Without the special Help
 ' and prompting of *God's holy Spirit*, the Word
 ' of God is unto the Reader, be he never so
 ' wise or well learned, as the Vision of a sealed
 ' Book.' *Reply to Harding's Answer*, pag. 534.

Archbishop SANDYS, in a Sermon preached
 before Queen *Elizabeth*, on *Psal. lxxxvi. 11.*
Teach me thy Ways, O Lord, and I will walk
in thy Truth, has the following Expressions.
 ' Christ only openeth the Book of Knowledge,
 ' giveth Understanding, and revealeth unto us
 ' the Will of his Father.—The Spirit only is
 ' the Schoolmaster, that inwardly guideth the
 ' Heart in the Way of Truth.' *See his Sermons*
printed in 1616, Pag. 49.

Bishop FOWLER of *Glocester*, in his *Design of Christianity*, Pag. 106, treats of the sending
 the Holy Ghost to excite us to our Duty, and
 assist, cheer and comfort us in the Performance
 of it; and then says, ' This doth the Gospel
 ' assure us of, as also that those which do not
 ' resist and repel his good Motions, shall be
 ' sure to have always the Superintendence of
 ' this blessed Spirit, and that he will never for-
 ' sake them, but abide with them for ever, and
 ' carry them from one Degree of Grace to
 ' another.'

The learned DANIEL WHITBY, Chanter of the Church of Sarum, Author of a *Paraphrase and Commentary on the New Testament*, hath an *Appendix* to the sixth Chapter of the second Epistle to the *Corinthians*, to show the Necessity of the *inward Help* of the Grace of God, to enable us to perform our Duties, and live as becometh *Christians*; in which he largely proves, ‘ That it is necessary to assert that God ‘ vouchsafes to Men, not only the outward ‘ Dispensations of his Word, to be the ordinary ‘ Means of their Conversion and Sanctification, ‘ but also some *inward* Assurances and Opera- ‘ tions of his holy Spirit:’ *In which he says*, ‘ To say these Things and these Expressions, ‘ concern only the Times in which the extra- ‘ ordinary Gifts and Operations of the holy ‘ Spirit were vouchsafed, is to make future ‘ Ages, since the Ceasing of those Gifts, despair ‘ of being quickned, sanctified or comforted, ‘ or even enabled to purify the Heart, or to ‘ mortify the Deeds of the Flesh, to live or ‘ walk in the Spirit; and consequently to despair ‘ of being now the Sons of God, united to Jesus ‘ Christ, or having any of the Fruits of the ‘ Spirit wrought within them.—This Abode of ‘ the good Spirit with us, is represented not ‘ only as the highest Privilege, but as the in- ‘ estimable Advantage of the *Christian*.’ With much more strong and excellent Doctrine to the same Effect, through eight Pages in Folio in the said *Appendix*; to which we must refer.

Dr. LUCAS, in his *Enquiry after Happiness*, Pag. 89, says, 'I can easily believe that my Temper may be transformed, my Corruptions may be put off, and I be made Partaker of a divine Nature, since the Spirit of God will dwell with me, the Light of God will always shine upon me, and the Power of God will always succour me.'

JOHN LOCK, in his second Volume in Folio, Pag. 537, says, 'To these I must add one Advantage more by Jesus Christ, and that is the Promise of Assistance; if we do what we can, he will give us his Spirit to help us to do what and how we should. 'Twill be idle for us, who know not how our own Spirits move and act us, to ask in what Manner the Spirit of God shall work upon us? The Wisdom that accompanies that Spirit, knows better than we how we are made, and how to work upon us.'

In his *Paraphrase* on 1 Cor. ii. 10. he says, 'But these Things that are not discoverable by Mens natural Faculties and Power, God hath revealed to us by his Spirit.'—On 1 Cor. xii. 3. he says, 'All that own our Lord Jesus Christ and believe in him, do it by the Spirit of God; that is, can do it upon no other Ground but Revelation coming from the Spirit of God.'

Ibid. Pag. 302. ‘ ‘Tis the Spirit of God alone that enlivens Men, so as to enable them to cast off the Dominion of their Lusts.’

Dr. WATERLAND, on the *Importance of the Doctrine of the Trinity*, Pag. 62, 63, 64, quotes with Approbation the following Words from Dr. SHERLOCK; ‘ Our Salvation by Christ, consists not only in the Expiation of our Sins, &c. but in the Communication of divine Grace, and Power to renew and sanctify us; and this is every where in Scripture attributed to the *holy Spirit*, as his peculiar Office in the Oeconomy of Man’s Salvation: And it must make a fundamental Change in the Doctrine of divine Grace and Assistance, to deny the Divinity of the *holy Ghost*. For can a Creature be the universal Spring and Fountain of *divine Grace and Life*? Can a Creature make such close Application to our Minds, know our *Thoughts*, set Bounds to our *Passions*, inspire us with *new Affections and Desires*, &c.’

Bishop STILLINGFLEET, in his *Origines Sacrae*, Book 2. Cap. 10. Sect. 5. says, ‘ God has promised his Spirit to be a Witness *within them*, (*Believers*) that by its working and strengthening Grace in their Hearts, it may confirm to them the Truth of the Records of Scripture, when they find the Counterpart of them written in their Hearts by the Finger of the Spirit of God.’

In

In a Treatise intituled, *The Life of God in the Soul of Man*, recommended by Bishop BURNETT, are the following Words, pag. 97.

‘ That there is a New Birth, and a divine inward Operation of the Spirit of God, which does constantly exert itself in the Souls of the adopted Sons of God, but chiefly in their *Regeneration*, is a Truth so sacred and certain, that none who have any Acquaintance with the inward Ways of God, can so much as question it.’

Ibid. pag. 99. ‘ This is most sacrilegiously restrained to the extraordinary *Effusion* of the Holy Ghost on Pentecost. — This is clearly contrary both to the Promises of the Old and New Testament, and the whole Current of the New, and to nothing more than our Saviour’s most divine *Prayer*, wherein he expresses he was not interceeding for his Disciples only, but for all that should believe on him through their Word. — So that all those sublime Effects of the divine Spirit, of being one in God, that Christ might be in them, &c. are there pray’d for, and certainly granted them.’

JOHN SMITH, of Cambridge, in his *Select Discourses*, pag. 384, says, ‘ Besides the outward Revelation of God’s Will to Men, there is also an inward Impression of it on their Minds and Spirits, which is in a more special Manner

‘ Manner attributed to God. — We cannot see
‘ divine Things, but in a divine Light.’

Dr. HAMMOND, in the *Preface* before his *Paraphrase on the New Testament*, pag. 10. says, ‘ There is Need of God’s illuminating Spirit to assist our weak Eyes, our dark Faculties.’ — And on *Luke* xxiv. 45, he says, ‘ By the special Operation of his Spirit, He (that is, Christ) gave them the *Understanding* of the Scriptures, in those Things especially which concerned the *Messias*.’

Dr. JOHN EDWARDS, in his *Free Discourse concerning Truth and Error*, pag. 481, says, ‘ God is the *Author* of all divine Truth, and of the *Discovery* of it made to us. An inward Enlightning and Irradiating the Mind by the holy Spirit, is absolutely necessary for the apprehending of the divine Mysteries which are contained in the Doctrines of the Gospel.’

Archbishop TILLOTSON, in his *Sermons on the Gift of the Holy Ghost*, which are N° 12 and 13 of the 10th Volume in 8^{vo}. pag. 352, says it signifies ‘ A special Power and Presence of the Holy Ghost with Believers, or the immediate Operation and Assistance of the divine Spirit communicated and imparted to them. — It doth also signify and comprehend in it, a more ordinary and gentle Influence of God’s Spirit upon the Minds of Men, to all holy and good Purposes ; by which I mean, an

‘ an immediate Operation and Assistance of the
 ‘ holy Spirit afforded to Men, to relieve the
 ‘ Weakness and Impotence of human Nature,
 ‘ to help and strengthen us to the Performance
 ‘ of what the Gospel requires of us.’— After
 which, he opens the Nature of it, and the
 Necessity of it, to enable us to perform the
 Condition of the Gospel Covenant, and ‘ That
 ‘ this Power does continually dwell and reside
 ‘ in all *true Christians*, if we do not grieve the
 ‘ Spirit of God, and provoke him to withdraw
 ‘ it from us.’— But for the blessed Effects there-
 of, and its Extent as to Persons and Things,
 we must refer the Reader to the said two Ser-
 mons, which are well worthy his perusing ;
 just observing that he says, ‘ This divine In-
 ‘ fluence and Assistance, was not limited to the
 ‘ extraordinary Effusion of the holy Spirit on
 ‘ the Day of *Pentecost*, but that it is to all suc-
 ‘ ceeding Ages ;’ which he fully proves from
 Scripture.

And in the first of those *Sermons* are the
 following excellent Words, ‘ But after all this is
 ‘ done for us, we are still without *Strength*,
 ‘ our Nature being depraved and sunk into that
 ‘ Impotency and Weakness, that without the
 ‘ powerful Assistance of *Divine Grace*, we are
 ‘ utterly unable to perform those most equal
 ‘ and reasonable Conditions, which the *Gospel*
 ‘ requires of us, being, as the Scripture expresses
 ‘ it, *dead in Trespasses and Sins, and estranged*
 ‘ *from the Life of God through the Darkness*
 ‘ *that*

' that is in us, and the *Blindness* of our *Hearts*.
 ' Being *enslaved* to *vicious Habits*, and having a
 ' *carnal Mind*, which is *Enmity* to *God*, and
 ' renders us *incapable* to receive or relish *Divine*
 ' and *Spiritual Things* : So that notwithstanding
 ' all that our blessed *Saviour* hath done and
 ' suffered for us, and all the *merciful Overtures*
 ' of *Pardon* and *Happiness*, which the *Gospel*
 ' makes to us, all this will signify nothing to
 ' our *Benefit* and *Advantage*, unless our *Impo-*
 ' *tency* be relieved, and *new Life* and *Strength*
 ' be conveyed to us, to awaken and excite us
 ' to that which is good, to enable us to mortify
 ' and subdue our *evil* and *corrupt Inclinations*,
 ' to break off our *vicious Habits*, and to walk
 ' in the *Ways* of *God's Commandments* ; for we
 ' are not sufficient of ourselves, as of ourselves,
 ' for any of these *Things*, but our *Sufficiency*
 ' is of *God* : Without *Christ* we can do nothing,
 ' and it is only through him strengthening of
 ' us, that we are able to do all these *Things*,
 ' which are necessary to be done by us, in order
 ' to the obtaining that *Happiness* and *Salvation*
 ' which the *Gospel* has promised, and our *Sa-*
 ' *aviour* hath purchased for us. And therefore
 ' our *merciful Redeemer*, that he might not
 ' leave his *Work* *imperfect*, hath sent his *blessed*
 ' *Spirit* into our *Hearts*, to enlighten the *Eyes*
 ' of our *Minds*, and to open and dispose our
 ' *Understandings*, for to receive of *divine* and
 ' *spiritual Truths*, to conquer likewise the *Per-*
 ' *verseness* and *Stubbornness* of our *Wills*, and
 ' to set us at *Liberty* from the *Slavery* of our

' Lusts, (for where the Spirit of God is, as St.
 ' Paul tells us, there is Liberty) to renew our
 ' Natures, and to purify our Hearts, to mortify
 ' our corrupt Affections, and to assist us to
 ' every good Word and Work, to strengthen
 ' us against Temptations, to support us under
 ' Sufferings and Persecutions, and in a Word,
 ' to keep us by the mighty Power of God, and
 ' gracious Assistance of his Holy Spirit, thro'
 ' Faith unto *Salvation*.

I heartily wish the foregoing Hints might
 engage the serious Attention of all, into whose
 Hands they may drop ; because, from what
 little Remarks I have been capable of making,
 the most pious Men, in all Ages, have esteem-
 ed it of the greatest Importance, to be *ac-
 quainted* with the Teachings of the Grace of
 God, in order to arrive at the saving Know-
 ledge of his Will concerning them, that they
 might be *Christians* indeed in his Sight, such in
 whom Christ by his *Spirit* tabernacles with ;
 for we are assured, that *if he is not in us*, (not-
 withstanding all our Pretences to Religion) *we
 are Reprobates*, 2 Cor. xiii. 5. And, *if we have
 not the Spirit of Christ*, *we are none of his*, Rom.
 viii. 9.

I have frequently admired, how any pro-
 fessing to be *Ministers of the Gospel*, or indeed,
 to the noble Name of a *Christian*, should deny
 and ridicule so important a Doctrine, treating
 that

that with Contempt, by making it the Subject of their profane Jests, which would be exceeding profitable for themselves heartily to embrace ; it being supported by Sacred Authority, as well as by the Labours and Sentiments of the most pious and orthodox *Christians*, of all Denominations, in all Ages.

I am far from being a Lover of *Controversy*, much less do I esteem myself qualified for it, sincerely declaring, I have no View herein but the Honour of God, and the Good of Souls, and as such, shall leave these few Lines to fare as it may happen to them ; concluding with an Extract from a Treatise, intituled *The glorious Truth of universal Grace and Atonement* : At the Close of which, the Author excellently expresses his Desire, that all the Professors of *Christianity* may, with him, ‘ Wind up their ‘ Spirits, not in the Love of *Controversy*, but ‘ in the Love of God, and Life of Righteous- ‘ ness ; that though as our Lineaments and ‘ Features are different, so our Sentiments in ‘ divers Respects may be different ; or though ‘ we may have different Ideas of Things, yet ‘ that our Differences may not be such, but ‘ that we may come to unite upon a Bottom ‘ of Love and universal Charity, and may be ‘ brought to dwell in him who is Love ; one ‘ divine, essential, and undivided Fountain of ‘ Love, and infinite Ocean of divine Bright- ‘ ness ; the Glories of whose Presence can never ‘ be

' be described, nor the Beauties of his Love set
 * forth to the full ; He is all Love and Light,
 ' Truth and Goodness, who is our Rock for
 ' ever ; of the Height and Depth, Length and
 ' Breadth of his Love, there is no End, Limit,
 ' or Bound. Let the Sense of Divine Love
 ' take hold upon your Spirits, O ye Professors
 ' of Christianity, and seize powerfully upon
 ' your Souls, that the Life and Substance of
 ' Religion may be your Portion, your Crown
 ' and Glory for ever.

F I N I S.

